

A S U R E 2,
G U I D E
T O
H E L L.

*Over the Provinces I will ensure
My rising Monarchy: Let Satan's Throne
Still pompous swell with Glories from the West
To th' golden Orient.*

Bulkely's last Days

*Confusion and Disorder seize the World;
To spoil all Trust and Converse among Men,
'Twixt Families engender endless Feuds,
In Countries needless Fears; in Cities Factions;
In States Rebellion, and in Churches Schism;
'Till all Things move against the Course of Nature.*

ORPHAN:

By BELZEBUB.

L O N D O N:

Printed for PETER IMP near St. Paul's. 1750.

THE C U I D E

T.O.

H E L P

Over the President I will ensure
My right to stand by the Union's Honor
Still I cannot forget the Union's Honor
To the Union's Honor

Confederate Disunion is the World
To hold all Rights and Liberties among
I must I must I must I must I must
In America we have a Union
In America we have a Union
In America we have a Union
In America we have a Union



By BELLEBORE

L O W D O W

Printed for Peter and John, 21, Strand, 1853



TO THE
INHABITANTS
OF
GREAT BRITAIN,
SPIRITUAL and TEMPORAL,
OF ALL
Ages and Conditions of Life, &c.

AT the first Appearance of this my
Treatise in the World, I doubt not
but some of you will be ready to say,
“ What need was there of SATAN’s wri-
“ ting a Directory to Hell; since the
“ Road is so plain, so easily found, and see-
“ ing, moreover, the Bulk of Mankind
“ have, as it were, various Instincts natu-
“ rally pointing that way, and impelling
“ ’em

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“ ’em thither.” All this, precious Souls, I acknowledge: but still one can’t be too sure in a Matter of the utmost Importance. So solicitous am I, to have you all at my Disposal, to wrest you out of the Hands of him I hate, and bring you into the same Condition with myself, that I begrudge not any Pains in the compiling of this Directory; and I beseech you, dear Creatures, be not sparing of yours, in perusing and even getting it by Heart, and punctually following its Dictates. My Eye has been always intent upon your Conduct; I have been incessantly longing, watching, and labouring for your immortal Part; on which I unweariedly operate. And with Pleasure and Triumph I own, I have not laboured in vain. I have found in the generality of you, a ready Compliance with my Suggestions, a Subserviency to all my Designs, and an Eagerness to execute the most sanguine of my Projects. Yet, notwithstanding all this, I still insist, that the System I now offer you, is not without it’s Usefulness. The SON of GOD, my ARCH-OPPOSER, has furnished his Disciples

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Disciples with Rules for their Behaviour, in all the Circumstances and Occurrences of Life. Although he is constantly working in them by his Spirit, he does not, on this Score, think a written and visible Monitor unnecessary. And shall I be less concerned about you than he? Shall I not be as careful to preserve you from slipping out of my Hands? Yes, verily, I will omit no Means, no Methods of influencing, any more than he. I have taken the Charge of you with Alacrity; you are my Pupils, the Objects of my perpetual Vigilance; reject not therefore these Precepts, which, if literally followed, will unfailingly Conduct you to the same Estate as I am arrived at. But take special care, at the same Time, to shut your Eyes and Ears against, to despise and reject, the Cautions and Counsels of GOD and CONSCIENCE; those irreconcilable Enemies to my Cause, my Views, and Interests. These would entice you from my Tutelage, under which all your Appetites may be indulg'd; and endeavour to engage you in a Course, which, so long as you live here, you will find

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find to be narrow, rough and thorny; and will issue in a State, hereafter, that, notwithstanding all the fine Things they may talk of it, to allure you, cannot certainly, deserve your Pursuit; seeing very few can relish the thoughts of going to it: But on the contrary, even those who pretend to credit the divine Reports and Promises about it, seldom fail to prefer the least agreeable Condition in this World to the Possession of it.

I will detain you no longer from the following Manual, to which I again earnestly desire your whole Attention; so take my Leave for the present, advising you to scorn Self-denial, to gratify every Inclination, and revel in all sensual Delights, till you arrive at the infernal Regions, where you may shout and roar for ever, with the Angels of your assured, &c.

BELZEBUB.

(8)

A SURE
GUIDE
TO
HELL.

SECT. I.

*Directions to Parents in the Education of
their Children.*

THAT important Point, whether People are to be Servants to me, or to my grand Antagonist, depends so much upon their Education, that it behoves me to interest myself very much in that Affair; the Bias that is given their Minds, whilst young and pliable, will have a vast Influence upon their future Life.

Let me first of all hint to you, Parents, that your Embraces ought to be preceded by a Debauch, or whilst you have upon you some foul or infectious Distemper, that so you may intail the same upon your Children; it is my Desire that their Bodies should be sickly and weak, for that has a Tendency to make them peevish and ill-natur'd. Let them, whilst Babes, be wrapt up exceeding warm in a great Quantity of Cloaths; let them be fed as often as possible, and as much at a time as you can force them to
take,

take, even 'till they throw it up again; it will afford me and you a great deal of Pleasure to see the little Thing panting and heaving for Breath under the heavy Load of Victuals within, and Cloaths without; besides, another End I propose by these Means, is, the creating in the Child a large Store of gross Humours, which I can act upon with great Advantage as it grows up.

You need not be solicitous about the Servant to whom you commit the Care of your Child; most of those Sort of People I keep in my Pay. What matters it, if, thro' the Servant's Carelessness, the Child gets a lame Leg, squinting Eye, Hump-Back, &c. &c. these Defects will only make him scorn'd and slighted by all the World, and consequently, when he grows up to perceive it, he will hate all the World; which greatly tends to promote my grand Scheme. Perhaps some of my Friends, among you Mortals, may make the same Objection which a young Demon did, who perceiving what I had wrote above, said, "That if he might
 " presume to advise his Prince, he thought
 " it might be better, if I gave Instructions to
 " have Children reared in such a Manner, as
 " to have their Bodies hale and robust, that
 " so they may be capable of doing more
 " Mischief in the World." But I have more Penetration than he; I know that where there is a weak, distemper'd, or distorted Body, I can with greater Ease
 sow

sow the Seeds of Envy, Hatred, Malice and other of my favourite Vices in the Mind: I call them favourite Vices, because they are most useful to me, as they are the Bane of all Society, the Truth of which I shall illustrate hereafter; therefore I would have you Parents promote those vicious Inclinations in your Children as much as possible. And first of all, I would have you teach them to be revengeful. If the little Baby falls down and hurts itself, never fail to beat the Floor, Chair, or Wall against which it fell, 'till it be pacify'd, yea make it *give you a Blow to beat it*; if a Brother, Sister, Cousin, or Play-fellow happens by Accident to hurt it, let the Child itself beat them till they cry; thus will it learn never to receive an Injury without retaliating it sevenfold. Some Mothers and Nurses have a Custom of saying to Children, after they have fallen out and had their Revenge upon their Play-fellows, *Come kiss and be Friends*. This I must not allow of, it learns them to conquer their Passion; no, you must rather teach them to be implacable by raising their Resentment every Time they see the Person or Thing by which they have been formerly hurt. As your Children grow up, their Passions will gain Strength, they will be wanting almost every thing pretty that they see; you must let them have whatever they crave, that will render them absolute in their Will, and imperious to Servants. Sometimes, when they

desire a Thing that is very improper for them, you may deny it them at first, 'till they cry, rage, and tear; then at last let them have it; this will teach them to be stubborn and perverse, for they will always use the same Means upon like Occasions, and will never yield, because they know they shall conquer if they will but persist. These are Vices I delight to see in Children, and the sooner they are ingrafted the better; they are a good Foundation whereon to build other vicious Habits.

When once your pretty dear Boy has gain'd a Conquest over *you*, his Parents, he scorns to submit to the Will of any other; if therefore any one about him affronts him, he throws Knives, Forks, Sticks, or Stones, or whatever else is near him, to revenge himself. This Temper in your Child will be the Source of much Disturbance and Confusion in your Family as he grows up, and the same Temper will cause him to break the Peace of Towns, Countries or Kingdoms, according as his future Station in Life shall afford him Opportunity. If he should ever ask you for what is not in your Power to give him, you may endeavour to prevent his Fret and Fury, which you know will be the Consequence of a Denial, by promising him all the good things you can think of, Cake, Biscuit, Ginger-bread, &c. If you should ever reprove him for doing amiss, (tho' I don't desire you ever should) don't tell

tell him that if he does so or so he will lose your Favour; no, that will insinuate to him, that pleasing you, and gaining your Approbation, ought to be one principal Aim and Reward of whatever he does: Rather tell him, that if he displease you by doing so or so, you will take away his fine new Hat or Ribband, &c. or that he shall not have the Plumbs or Tarts, which otherwise you intended to have given him: This will teach him to place his ultimate Happiness in fine Cloaths and gratifying his Appetites. You must teach him to tell Lies and equivocate. You may do that best by setting him an Example yourselves; also the Nurse or Servant, who has the Care of him, ought to put artful Evasions into his Mouth whilst young. If you hear him tell false Stories to his Companions, you need only smile at him, and say to any Stander-by, that *he is a sharp Child*. If he happens by chance to break a China Cup or Saucer, and afterwards denies it, take not the least Notice of the Lie, but beat him severely for the Mischance: This will banish from his breast whatever little Remains of Love and Reverence he might have for you, and will establish in its room a dread of you; 'twill also fix him steady in the Practice of Lying, as he will consider there comes no Hurt by it, and it may some time or other save him from such another Beating-Bout. Be sure you always punish him whilst in your Passion; 'twill throw

him into a fullen Stubbornness, which you know I delight in, and will also set him an Example, which he will be sure to imitate, as far as his little Circle of Authority will permit him, whenever he has occasion. You need not be very careful as to what Companions he has; give him but a vicious Turn of Mind, and I fear not but he will chuse Companions as bad or worse than himself, who will greatly assist me and you in settling evil Habits in him. If his Play-fellows teach him to use *naughty Words*, as they are called, you need not take notice of it, but rather encourage him by speaking of him, in his Hearing, as *A fine forward Boy of his Age*. Give him a Smile of Approbation when you see him amusing himself by tormenting and killing Birds, Bats, Flies, &c. cutting and tearing them to pieces Limb by Limb; let him see that you are pleased he can divert himself that way, and tell him the principal end of the Existence of the brute Creation is, that they may, whether living, dying, or dead, give Pleasure to Mankind. This will teach him to be hard-hearted and cruel all his Life; he will see with unconcern all the Hardships which the brute Animals undergo from their lordly Masters, and so gain a Habit of being unmerciful himself to all of them which are in his Power; likewise the many Scenes of Misery which are common among the human Species will not in the least affect him, or move his Compassion. I detest the
Practice

Practice of some Parents, who, in order to create in their Children, a kind and merciful Disposition, send their Gifts to the Poor by them, making use of them in most of their charitable Benefactions, whether at their Door or round their Neighbourhood. Be you just the Reverse. If the Distressed beg Bread at your Door, send your Son to drive them away; bid him tell them, that if they don't go away speedily, they shall have a Horse-whip upon their Backs; you may insinuate to him that those Sorts of People are the Vermin of the Earth, and would fain eat honest Peoples Bread out of their Mouths. You must teach him to be proud, by making Comparisons between him and others, how much finer he is than Master such a one; by learning him to despise all Youths who are meaner drest than himself; by promising him a Reward of a fine new Coat or Waistcoat, &c. if he will stand still to be washed, have his Hair comb'd, and upon other such like Occasions.

If you send him to School, give the Master a peculiar Charge to use him gently; not to correct him, tho' he should neglect to learn his Lesson; thus will he acquire a Habit of Idleness and Carelessness: If there should be any Complaints made to you of his being very perverse, quarrellsome, ill-natur'd, treating his School-fellows ill, playing Truant, and the like, you may reprove him, but be sure it be very mildly, that so he may
 imagine

imagine there is very little Harm in what he has done. In short, let the whole Course of his Education be such, as to leave him at Liberty to follow the Dictates of his own perverted Will ; and to gratify his Appetites without the least Restriction.

And now a Word to those Parents who make a great deal to do about what is commonly call'd Religion, and have a Form of Godliness, but, to my great Pleasure, are ignorant of its real Nature, and Enemies to the Power thereof.——You may teach your Child to *say his Prayers*, Night and Morning, as soon as he can speak ; nay, before he can speak plainly, or frame any rational Notions at all.——But take Notice, I don't mean you should learn him to *pray*, according to that Sense of the Word which imports *Blessing our Maker and Benefactor for all the Mercies we enjoy, humbly petitioning him to supply all our Wants, and resigning ourselves entirely to his Pleasure* : No, no, it will suffice if you teach him only to run over a set Form of Words, as fast as he can ; that will be enough to make you sit down satisfied, that you have done your Duty towards him ; and will make him, when he grows up, think, either that there is nothing at all in Religion, or, that bearing a mere outside Shew, and performing the Ceremonies of it will be sufficient : Thus shall I draw him into my Clutches, from which he shall never afterwards escape. When he

is grown up a little, make him learn long Chapters, Psalms, and Stories out of the Bible by Heart, and chide, yea even chastise him, if he is remiss in doing it; that will make him hate the Bible ever after. It may be of some Service to my Interest in him if on Sundays you read an Hour or two in some large, old, dull, religious Book; it will soon tire and lay him to sleep; and he will jump for Joy when it is over, and he is got out of your Sight. But mind that you read with a peculiar Tone, different from what you use in Conversation, or in reading common Books, it will make him think that a great deal of Piety lies in that Tone. It would not be amiss, if the Parson he hears on a Sunday had a like Tone also; it will have such an effect upon his Spirits, that he will imagine himself vastly devout, when perhaps in reality he has been very much otherwise. And now lastly, be sure set him an Example of Hypocrisy, by letting him see that howmuch-soever you profess Religion, it has not the least Influence upon your Actions; that it does not render you more conformable to God, or a more useful Member of Society than others. You need not doubt of all the Assistance I can contribute, in the Prosecution of a Design so agreeable to my Inclination.

In giving these latter Directions, I have supposed your Child be a Son, they need but little Alteration to do for a Daughter:
 Their

Their Bodies being weak and tender, I cannot indeed expect much Service by their Activeness, but yet, if you take care to cultivate the Mind well, they may be of vast Benefit to me. Let Envy, Pride, and Vanity (the predominant Vices of the Female Sex) be implanted in your Daughter's Mind betimes. You may, by an Over-Solicitude to have her Person handsome and finely shap'd, make her crooked, and consequently peevish, ill-natur'd and unhappy all her Life after. Let Dress be her chief Employment and principal Concern. If she is beautiful you must deck her up in all the Finery you are able, and set her up merely to be admir'd, and encourage every one who sees her to call her *pretty Child, sweet Angel, Princess, &c.* they will be charm'd with her Smiles, little thinking that her Heart is full of Gall and Bitterness. She must be taught likewise to keep up with her Mamma, and not to be familiar with the Servants; it may make her have Thoughts beneath her, and she will thereby be taught to be free and Affable: Quite contrary to my Scheme of her Education, which in that particular must be to insult and abuse her Inferiors, and to look upon them as necessary Animals, who exist for no other Purpose but to obey her. You may send her to a Boarding School; most of them are Nurseries for me. There she will learn a Licentiousness in thinking, speaking,
and

and acting; likewise Pride and Affectation. Buy her Plenty of Baubles, Trinkets, and Play-Things, that so her whole Time may be spent among them, and she may be kept from any other Pursuits. It is a hateful Practice of some Parents, who, in order to make the Education of their Children what they call compleat, give them a Taste of polite Literature, teaching them the first Principles of the most useful Sciences; persuading 'em that a modest and becoming Behaviour is pleasing to every one; instructing them in the several Branches of Housewifery that will be most useful to them in future Life; rendering them as discreet in their Conduct as their young Heads will admit: This, I say, is the Method of some Parents, who are not so subservient to me as I would have 'em: But do you act the reverse. Lay no Restraint upon the most unbounded Flights of wanton Youth. Suffer not your Daughter to do any Work, for fear of spoiling the Whiteness of her Hands. Humour her in her Desire after fine Cloaths, and spare not any Expence you are able in dressing her out as fine as, or finer than her Superiors: Thus you will make her an Idol, and she will, according to my Desire, be a mere Insignificant in whatever future Station she is in, fit for nothing else but to flutter about, raise false Stories and spread Scandal. You may let her, as she grows up, be sent to the Dancing-School; those Places

are sometimes of great Service to me, by corrupting the Morals of young Ladies who go there. I shall now leave them to the Care of a Demon, whose Instructions you will find contained in the last Section.

S E C T. II.

Directions to Youth.

AND now, my Child, let me lead thee by the Hand thro' the secret Paths of Malice, Envy, Treachery, and Ingratitude ; likewise thro' the more open Roads of Pride, Profaneness, Debauchery, Violence, Faction and Rebellion.

Let me advise thee to give all due Attention to my Precepts, and to practise what I enjoin thee, lest at any Time thou should'st be drawn off by the pretended Beauty of Virtue, or by the Stings of thy own Conscience.

Thou art now twelve or thirteen Years of Age, too old to be under the Controul of thy Parents, especially if they endeavour to restrain thee in thy licentious Courses, for they may perhaps in time persuade thee to forsake them, and in forsaking them thou wilt forsake me, thy infernal Father : No, pay not the least Regard to what they say, follow thy own Inclinations, and the Bent of thy own sinful Heart. Remember the Reward

I pro-

I promise thee, if thou compliest with my Dictates; nothing less than a Life of Gaiety, and Pleasure, and the Gratification of all thy sensual Appetites and Passions; as to FUTURITY commit it to the Winds, or to the Consideration of joyless Drones. O! that I may persuade thee to this delightful Course, that thou may'st run heedlessly on thro' Life, 'till thou comest to the Close thereof; then will I hurl thee headlong into the exquisite Entertainments of my Kingdom. Harken not to those who would represent these to thee as weeping, wailing, and gnashing of Teeth. I say, give no Credit to those terrifying Stories; or, if thou findest them make any Impression on thy Heart, think with thyself, that having yet a great many Years to live, thou may'st take thy Swing, eat, drink, and be merry; it will be time enough to repent of Sin or forsake it when thou art old. Why should'st thou spend thy youthful Days in the Performance of one dull heavy Round of religious Duties and social Virtues; let those, whose melancholy Constitution it suits, seek their Happiness in the Pleasure that flows from an upright Mind. Is it probable that thy Creator should form thee with Passions and Appetites, and fill the World with things proper for gratifying them, and yet deny thee the Use of them? Or, can that be call'd the Use of them, which is restrained by the precise Dictates of Prudence and Re-

ligion? Let those creeping Mortals who have no Relish of the Joys and Splendor of this World, whose low Ambition it is to provide for a future State, let those Insipids I say, confine themselves within the narrow Bounds of Sobriety, Temperance, Chastity, &c. but do thou, whose restless Spirit scorns to be curb'd, o'er leap those narrow Limits, range the gay enchanting Scene that's here before thee, and enjoy thyself at Ease, without Solicitude or Fear,

And now for some Instructions with regard to thy Behaviour in particular Cases, If thou goest to School, let it be rather to find Employ for thy mischievous Temper, than to gain any Benefit; open and exert thy whole Store of Pride and Ill-Nature, contemning all those of thy School-fellows who are inferior to thee in Birth or Fortune, and envying those who exceed thee in those Respects; hate those whose Talents are superior to thine, whose Diligence in their Learning has gained them the Favour of the Master, and whose Affability and Good-nature have procured them the Love of their Companions; endeavour by all the little mischievous Arts thou art master of, to ruin them in the good Esteem of every one; raise false Stories of them; insinuate every thing thou can'st in their Prejudice, by putting wrong Constructions upon their Actions, Raise Contentions and Quarrels in the School, by incensing one Youth against another, Stir

up

up Conspiracies against thy Master, and if he should beat thee for thy Misdemeanors, never rest 'till thou hast some way or other had thy Revenge on him. If thou do'st these Things, thou wilt be the very Image of me in Miniature. Whenever thou art engaged in Play with thy Companions, make use of all thy Cunning, in order to cheat them; hesitate not to say any Thing which may be for thy Benefit, whether true or false, it matters not, so that the main End is served by it; let not Oaths be wanting to establish any one in a firm Belief of what thou sayest; nor let the slightest offences pass without hearty Curses upon the Offender; thus shalt thou be an accomplished Reprobate: A Character of great Dignity in the *Beau-monde*. If any one does thee a good Office, let it be forgotten before the Day is over, or repay it by some Injury; but if it ever happens that thou doest another a Kindness, though it may be merely for thy own Interest or Reputation, yet never fail to upbraid him with it as often as thou canst find Occasion.

If a Neighbour should complain to thy Father or Master of some Damage thou hast done him, and thou art corrected for it, no doubt but it will raise thy Resentment to the highest Pitch; never let thy Mind rest, but meditate Day and Night 'till thou hast thought of some Method of being fully revenged on him; play him all the mean, mischievous

mischievous Tricks, which Spite and Malice
 can invent. Do thou be an exact Imitator
 of me in one of my chief Characteristicks,
 which is, to have an Antipathy to Order,
 Beauty, and Elegance; and do thy Endeavour
 to destroy all Appearances of such, as
 far as lies in thy Power. In consequence of
 this diabolical Disposition, if thou art in the
 Country, make a Practice of treading down
 Fields of Clover, Oats, Wheat, or Rye.
 These will serve charmingly for thee and thy
 Companions to play in. It matters not how
 much of the Grain you trample on and de-
 stroy; the more the better. Accustom your-
 self to sport with Mischief, and to boast of
 doing a great deal, look upon it as a Sort of
HEROISM; ---- for surely most of those who
 are celebrated on that Account, had nothing
 else to glory in! ---- The noblest Subjects of
 their Fame are Bloodshed and Devastations
 of every Kind! --- Emulate their illustrious
 Character. If those whom thou injurest in
 the Manner I am advising, resent it any
 Way, don't thereupon acknowledge a Crime,
 ask Pardon, or do any thing to repair the
 Offence: Rather aggravate it by abusive Lan-
 guage, and by repeating the Fault; study to
 encrease, instead of diminishing, any Grounds
 of Complaint. Let all Things, of use to
 Mankind, be your Aversion, and destroy 'em
 whenever you can. Rob Orchards, root
 up young Hedges and Gardens, break the
 Boughs of old Trees, or bark those that are
 newly

newly planted; pull up new set Hedges; do the like by young Trees, and bark the elder ones, that they may perish, or rend off the Boughs with the Fruit; rob Gardens; poison Fish-Ponds; choak up Wells or Fountains; and be active in every thing that is mischievous to your Neighbours. Deface whatsoever you perceive others innocently delight in. If any neighbouring Nobleman or Gentleman has decorated his Park or Gardens, with Statues, Busts, Obelisks, or Temples, seize every Opportunity to mutilate, or, some Way, to impair them. If there be any thing exceedingly curious, highly prized by the Owner, and the Admiration of Spectators, be you the readier to marr it, that it may administer no more harmless Pleasure, and that he, to whom it belongs, may be provoked to Rage and Cursing, and to the hating of his own Species.

If thou livest in Town, display the Marks of thy destructive Temper on all the publick Buildings and beauteous Edifices that are in it; breaking Pieces off the Corner-Stones throwing Dirt against them, or any other Way to blemish their Beauty; For it grieves me to see any thing graceful and magnificent, it borders too much upon Happiness; and let the same Temper abound in thee. Rejoice when thou find'st any fresh Painting that thou may'st dirty it all over: No new decorated Front of a House, finely wrought Pallisadoes, newly painted Doors or Windows

dows must pass, even one Night, without being visited by thy all-ruinous Hand. I am charmed with the numerous Instances I perceive of this truly devilish Disposition in this Metropolis. In being thus a sworn Enemy to all that is decent, thou shalt gain my particular Favour.

We may now suppose thee arrived at the Age of fifteen or sixteen---Perhaps thou art the Son of a Nobleman or Gentleman, if so, without doubt, thou wilt be sent to the University; a Place, which, by my Arts, has been of great Service to my Cause. Many are the Youths who have gone there with good Purposes of improving themselves in useful Knowledge, and establishing themselves in virtuous Habits; but so far have they been from effecting their Design, that I have, by the many Agents who do my Business there, seduced them to the Practice of almost every Vice; such as Drunkenness, Whoredom, Profaneness, Swearing, &c. But none of those, who have come there Reprobates, have I suffered to go away one Whit amended; I take Care that they shall be strengthened in their Wickedness, and make them, if possible, ten Times more my Children than before. Thou need not be concerned about making any Progress in thy Learning, thy Servant may perform that Task for thee well enough; it is beneath a Gentleman to trouble himself about the Languages, Philosophy, Logic, Rhetorick, &c.--
fulsome

fullsome Nonsense! fit only for pedantic
 Heads: Do thou spend thy Evenings jovi-
 ally, with some of thy Fellow-Rakes in thy
 own or their Apartment; there crack some
 Bottles of Wine, and a Bowl or two of
 Punch; toast the Healths of some noted
 Beauties, get drunk, and when in thy Cups,
 curse the King, drink Health and Prospe-
 rity to the Pretender, and about three or
 four o'Clock in the Morning stagger to-bed:
 If the Bell rings for Prayers before thou art
 up next Morning, thou hast nothing to do
 but just put on thy Gown, Stockings and
 Slippers, go down, and when they are o-
 ver, go to-Bed again; thy Servant will take
 Care of all thy other Affairs. Thou may'st
 sometimes join in a Party, in making an Ex-
 cursion out in an Evening; disguise your-
 selves, knock down Men, ravish Women,
 abuse Children, and breed Destruction where-
 ever you go; lie with loose Women, and by
 that Means procure the foul Distemper, and
 for Want of Remedies thou mayest perhaps
 die of it; what does it signify, thou wilt only
 come home to me a little the sooner: Or, if
 thou should'st not get to thyself that Disease,
 yet thy irregular Life will perhaps kill thee,
 so that it will not be long before I have thy
 Company in my infernal Regions: But how-
 ever it be, if thou followest the Course of
 Life I have just pointed out to thee in thy
 younger Days, I shall not be afraid of losing
 thee when thou advancest in Life; for as

thy Days multiply, so will thy Wickedness; and thou may'st very probably draw others into the same Course; then shall thy final Doom be the more severe.

Perhaps thou may'st come to the University a sober, virtuous Youth, if so, I must use gentle Methods with thee at first, drawing thee on, Step by Step, in the broad Way. I doubt not but thou wilt be surprized and shocked to see such a Diffoluteness of Manners reign throughout a Place, for which thou used before to have the greatest Veneration; but after thou hast been there a while, and become familiar with the Persons there, the Wonder will by Degrees cease; and as there are several at that Place whom I stir up to use their utmost Endeavours, and make it their highest Ambition to draw astray raw innocent Youths, I doubt not but by their Arts, and pretended Good-Nature, they will soon lead thee through the several Gradations from a Slight of Religion down to a confirmed Apostacy; and will never quit thee 'till thou hast spent all thy Money, and run thyself into Debt, then they will forsake thee, and thou may'st go to Jail, or make away with thyself to avoid the Infamy, or take some unlawful Method to procure Money to satisfy thy Creditors, so shalt thou bring Destruction upon thyself. But we will suppose thee surmounting all these Difficulties, and thou comest out of the University a Fire-hot Rake---the World
lies

lies before thee, set no Bounds to thy Licentiousness, regardless of all Consequences, rush into the Enjoyment of all thy Heart wishes for; go to Horse-racings and Cock-fighting; frequent Taverns, Playhouses, Balls, Operas and Masquerades, all which are Nurseries of Vice and Folly; seduce young Virgins by smooth Words and fair Promises to admit of your Embraces, and when their Reputation is spoil'd, leave them to Want and Misery, giving no heed to their Remonstrances, but satisfy that insatiable Thirst thou oughtest to have after Variety in thy Pleasures, and pride thyself in, and boast to thy Companions of the numbers of young Creatures thou hast undone: Start not when I tell thee, that terrible will be the Reward which I shall prepare for such black Villany, the Guilt of all those whom thou ruinest will be heaped upon thy Head. But let not these Thoughts disturb thee, flatter thyself with the hopes that a great many Years of wanton Pleasures will rowl over thy Head before thou comest to the end of thy Days, bask thyself in the Sun-shine of thy Life; make sport of the Misfortunes of others; oppress the Poor and Defenceless; be cruel to thy Servants, and hard to thy Tenants if thou hast any; be inexorable to the Cries of the Distressed, banishing all Pity from thy Breast; betray thy Friend if it will serve any Purpose of thine; and last of all, make a Jest of Religion, ridicule all those

who profess and practise it, endeavour to bring the Rules and Doctrines of it into Disgrace, Blaspheming that Being whom I tremble to think of; when thou art arrived at this Pitch, then am I sure of thee; thou mayest perhaps have some gloomy Terrors seize thee upon thy Death Bed, but they will be only a Prelude to what thou art to suffer afterwards; but why should'st thou concern thyself about thy future Happiness? it is quite unfashionable, it is enough for thee that after thou art dead, it be inserted in the publick News Papers that on such or such a Day, thy Body was carried out of Town and buried in GREAT FUNERAL POMP: And for the prevailing Consideration of five Shillings, thou may'st have all the good Qualities ascribed to thee that thou couldst desire, or deserve, hadst thou been ever so good; But be sure to observe when thou comest near thy final Dissolution, if thou hast not lavish'd away all thy Estate in thy unlawful Pleasures, pass over all Ties of Blood, and instead of helping thy poor Relations, be they ever so many, or ever so necessitous, do thou leave all thou hast to some Hospital for L-----g in Women or B--d Children; so shalt thou have the Praise of having SET AN EXAMPLE WORTHY OF IMITATION.

And now let me go back to give a few Instructions to those Youths who are born to act in a lower Sphere of Life----Perhaps young Man thou art bound Apprentice to
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some Trade; very likely thou came there an honest sober Youth, neither very virtuous, nor on the contrary very vicious; without doubt thy Father, at the Entrance into thy Apprenticeship, gave thee a great many good Admonitions, such as *To be very diligent in thy Business; to be as much concerned for thy Master's Welfare, as if it was for thy own; to keep close at Home; to bear patiently all the Frailties of thy Master, making it thy chief worldly Concern to please him; to spend thy Evenings well, taking Care to avoid bad Companions; never to speak in Company of the Transactions of thy Master's House, or Business, no not even to thy dearest Friend, not knowing how much the Consequences may be to his Prejudice; rather conceal than expose his Foibles; to be constant in going to Church on Sundays, and not to hearken to any who may intice thee to go a pleasuring that Day; never to wrong thy Master in the minutest Affair, or of the smallest Value; in short to guard all thy Words and Actions that thou never do amiss, and to fortify thyself against the Snares and Temptations which are laid to entrap unwary Youths.* As the Tendency of these Maxims is directly opposite to my Interest and grand Scheme, it must be my Endeavour to render them of no Effect, and to draw thee off to the Practice of just their Contraries.

Thou may'st hear what thy Father says, but pay little Regard to it, for thou must flatter thyself that having lived a sober Life hitherto,

hitherto, and been guilty of no gross Sin, there is no great Danger of thy falling off now, therefore think that his Advice is needless; I shall not perhaps at first lay many Temptations in thy Way, that so by lulling thee into an imagin'd Security, I may draw thee imperceptibly into the first Steps of a loose and disorderly Life; some old Acquaintance, or new acquir'd Friend will call upon thee, and thou must ask thy Master to let thee spend an Hour with him; as he is a good natur'd Soul, thou can'st not part with him so soon, 'till thou hast doubled the Time allow'd, and thou may'st excuse thyself to thy Master, by saying, he was a very particular Friend and was very urgent with thee to stay: The next Time he calls, it may be perhaps when thy Master is not within, he desires thee to go and drink one Pint or Glass with him, telling thee that thou may'st do it safely enough before thy Master comes in; I know thou wilt make Remonstrances against it, but I will not fail to put Arguments into his Mouth to persuade thee; such as, *sure you are not such a confined Wretch, that you can't stir out one Quarter of an Hour along with a Friend; we shall not be above two or three Minutes, I would not be confin'd as you are in the Shop for never a Master in the World.* These, and such as these, are the destructive Notions which I would cause him at this and other Times to instil into thy Mind; they

they will make thee imagine that thou hast hitherto been a mere Drudge, and been deprived of the common Pleasures of Life : He will assist thee in making Choice of some other Companions such as himself, all of them Disciples of mine, loose, vain and lewd young Fellows, with these thou shalt spend an Evening now and then merrily, and innocently as thou shalt call it, but I'll take Care it shall not long be so, for sometimes in the Height of their Jollity they will exceed the Bounds of Sobriety, and thou wilt not be a hearty companion without thou doest so too ; thus shalt thou come home with thy Head intoxicated with Liquor. They will sometimes lead thee into a lewd House, pretending that they only do it out of a Frolick, but they will repeat their Visits, 'till thou hast, by their Banters, and by the fond Caresses of those infernal Creatures who live there, lost thy Innocence, and become a Lover of those Kinds of Pleasures. There is so easy a Transition from Drunkenness to Profaneness, Cursing and Swearing, that if thy Companions draw thee in to be guilty of the former, it will not be long before thou learnest the latter ; for if thou art in a Passion, how is it possible for thee to shew the Excess of it without Imprecations and Curses upon the Cause ; or, how can'st thou think to be believed in any Thing thou say'st (especially if it be something strange and extraordinary) without backing

backing it with an Oath; besides it is so genteel, and so much in *Taste* to rap out an Oath now or then, and adds such a *Grace* to Conversation, that why should'st not thou do it as well as the rest of thy Acquaintance, but what charms thee most is, that it is so *manly*! O thou lov'st to be thought a Man! And that Desire makes thee imitate every thing thou see'st in thy grown up Companions; that is wicked I mean. Thou must join them when they make Parties of Pleasure on *Sundays*; for if thou art kept to thy Business all the Week, sure thou may'st have that Day to thyself? Thus wilt thou, by neglecting going to Church, and reading the Bible, lose the very means of Repentance, and I shall have thee the more secure. As thy Expences will run high, if thou followest the above-mentioned Course, rather above what thy Pocket will be able to bear, thou must contrive some Method of procuring Money to supply thy Extravagance;—what can it be, but by secreting some of thy Master's Money, or Goods which thou mayest turn to Money——Yes—it must be so——that is the only Way of supplying thy present pressing Occasions; (I will take Care to keep thee from thinking of reforming and retrenching thy Expences) besides thou mayest form to thyself a fine Cobweb Excuse for acting thus, if ever thy Master before, had shewn any Suspicion of thy wronging him; for thou mayest say within thyself,

self, My Master shall not suspect me for nothing, I may as well do the Thing, and have the Benefit of it, as to be thought by my Master that I do it, without Cause. Then, when thou art thus recruited, thou mayest rant, revel, game and drink 'till it is all gone, and then have recourse to the same Method for supply again. O how I shall rejoice to see thee thus running headlong into everlasting Perdition, ruining thy immortal Soul for a few Years (or perhaps but a few Months) Pleasure! I even admire my own diabolical Art, in that I can so easily entice Mortals to the Practice of that which is so directly contrary to their true Interest and Happiness; and so evidently, that they need only open their Eyes to see it. I exult in this my infernal Cunning, and glory that I have such a sovereign Sway over so large a Part of the human Species,——But I return to thee my Child.——Thou canst not follow this course long without something of it being known to thy Master; and if he should rebuke thee for it, be it ever so mildly, do thou give him a surly Reply: Whatever thou sayest to him let it be fill'd with Sauciness and Lies; thus shalt thou aggravate thy Crimes and make them more heinous. It may happen that thy Father will get some Friend, a reverend one perhaps, to talk to thee, not unlikely in the following Strain. *Young Man, the Respect I have for your Father, induces me to be concern'd for his Son,*

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concerned

concerned that he should thus leave the Paths of Virtue, Honesty, and Integrity, and be so fond of gratifying his base sensual Appetites and Passions: Have you so soon lost Sight of your good Father's Example and forgot all the Instructions he gave you? Enumerate to yourself all the Pleasures you reap from a disorderly Life, and see if they will over-balance those which naturally flow from a Rectitude of Mind and Manners; will they recompence you for the Loss of the Favour and Protection of your Friends, and worthy Acquaintance? Or, can you find among all your rakish Companions, any who will supply their Place, who will do for you what they have, or would have done? Are not Debauches always followed by Nauseatings, and Extravagance by distracted Thoughts? Why then do you choose them rather than that Joy and Satisfaction which fills the Breast of him who is conscious of having done his Duty towards God and his Neighbour? Can you be so infatuated to prefer Pains, Diseases, a broken Constitution and a hastned Death, which are the necessary Consequences of Intemperance, to Health, Ease, and long Life, which generally attend those who make a moderate Use of their Pleasures? Is the noisy Rant of Rakes, and loose Women preferable to the Conversation of wise and prudent Men? And vastly strange it is, that you should take Delight in abusing the Name of that Being, who is your best Benefactor, and upon whose Goodness you live every Day! Ought you not
rather

rather to respect, and love him, in the highest Degree, for his unbounded Kindness to you; and should you not reverence and fear him, as he is Omnipotent, and not only can, but certainly will, punish you for your Offences against him, except you repent and amend. — Open your Eyes, and view the Gulph that gapes wide to receive you, if you go on in this Course: Shake off your wicked Companions; shut the Doors of lewd Houses; reverence God's Name; be diligent in your Business; for that will keep you out of Abundance of Snares; exert all your Force to break your present Chains, it may be a hard Task perhaps at first, but if you will be resolute you may overcome. How great will be your Father's Joy, to hear that you have forsaken the ruinous Road you are in, and are resolved upon a future Amendment. I will now leave you to your own Reflections, and doubt not but they will soon determine you to follow my Advice.

And now let me tell thee what must be thy Reflections upon such an Occasion. — Meer cant! Stuff! Does he think I'll mind his religious Nonsense? No body shall hinder me from taking my Pleasure in my own Way, and making the most of my youthful Days: I will go and have my Swing but, in spite of 'em all. These are the Reflections I will put into thy Head upon such Occasions, and thereby frustrate all Attempts that are made to recover thee: And though thou shouldst have some Remorse after such a

Reproof, and should't even design to amend; yet the next Time thou meetest a Companion, all those Resolves must vanish instantly, and thou must run into greater Extrems than ever, squandering away thy Money 'till thou hast brought thyself to Poverty, and then in order to keep thyself from Jail, thou may'st go upon the Highways, and there plunder, steal, rob, and murder, 'till thou receivest thy proper Doom at *Tyburn*, and thy Portion will be with me hereafter.

S E C T. III.

DIRECTIONS to those darling Children of Mine, whose Minds are possessed with **ENVY, MALICE, TREACHERY, &c.**

Surprising is the Mischief which you may do in the World, if you will but exert all your Vigour. As it is impossible you should be happy yourselves, if you have the above Qualities, so let it be your Endeavour to render every Body else unhappy. If you see Brothers or Acquaintances united in a strict Friendship, let it be your Joy to disunite them, and set them at Variance: Do the same by Families, where Peace and Concord reign'd before, do you introduce Confusion and Strife, stirring up each one against the other, by false Insinuations and Lies.

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If in any Company where you are, an absent Person be well spoken of, do you detract as much as you can from his good Qualities, misconstruing his Intentions and Actions, aggravating every Story which may be to his Disadvantage, and suppressing what may be for him, and by proper Motions, and half Words, hint that he may be guilty of Things worse than you care to mention: Thus shall an upright, honest, flourishing Trader lose his Credit and Business, and be ruined, and yet not know the secret Poison that has hurt him, much less guess from whence it came. You must do thus to your Relations and Acquaintances, yea, even to your dearest Friend however, who takes you to be *his* Friend; if he has done you the greatest Kindnesses, it matters not, you may fawn upon him to his Face, but wound him behind his Back; not openly, but secretly, that so there may be no possibility of his vindicating himself. O I love those *secret* Accusers! they almost excel me.

Let not the Community have Peace, if it be in your Power to disturb it; rail against the King, ascribe to him every bad Quality; testify your Aversion to him and his Government; turn off the Affections of the People from him to the Pretender to his Throne. His Reign would be too mild, and his Subjects too happy, were I not to stir up some such turbulent ungrateful Spirits as yours to spread Discontent and Murmurings in the
Land.

Land. Never cease at all Times, and in all Places, wherever you are, to throw out the bitterest Invectives against his Ministers, intimating that they are the Source of all the Evils under which the Nation labours: If any Disaster befalls the Land in time of War, or Troubles in time of Peace, ascribe it all to their Mismanagement; and not only so, but that they designedly let them come to pass, in order to serve some private Views of their own. If any extraordinary Advantage accrues to the Nation, report it about, that it was contrary to the Ministers Intention; thus by opposing and finding Fault with every thing they do, especially what may be of Service to your Country, you will clog the Wheels of Government, and be the Cause of their taking Measures very detrimental to the Kingdom.

Let no Scheme be set on Foot, whether by the Government, or by particular Sets of Men, which may be of Benefit to Society, without your endeavouring to render it abortive; an excellent Method to do which, is to rumour it abroad that the Person or Persons concerned, do it with lucrative Views, or for some Self-interested Purpose.

Let each Person in his particular Province, employ all his Talents to the utmost in my Cause.

If thou art a General, what a noble Field thou hast to exercise thyself in! If the Ministry have offended thee, thou mayst be revenged

revenged on them by losing a Battle, and thereby almost ruining thy Country: If an inferior Officer has offended thee, how easy is it for thee to send him with his Party to some dangerous Station, where he and they may be all cut in Pieces by the Enemy; be unmerciful to all whom thou hast conquered; that will make thy Enemy the more resolute the next Engagement, they will not be afraid of venturing those Lives which they know they must lose if they are overcome. Treat thy own Officers and Soldiers with Haughtiness, and shew no Concern at any Hardships they may undergo; that will make them all hate thee and rather desert to the Enemy than fight for thee. If thou lovest Money, it will be a Motive for thee to licence publick Stews, petty Ale-houses, and Gin-shops throughout the Camp; they will do excellently well to prepare the Soldiers for Death, and will be very profitable to thee. For Money, thou may'st deliver up Towns to be sack'd by the Besiegers; and if thou art well paid, thou may'st send thy Adversary Intelligence of every Step thou intendest to take, and to preserve the Appearance of the greatest Enmity, thou may'st lose two or three thousand Men now and then in a Skirmish; what signifies their Lives, so thou canst but heap up Riches by it.

If thou art a SEA COMMANDER, regard not the Advice of thy inferior Officers, nor
even

even consult them, but act according to thy own imperious Will; sacrifice the Interest of thy Country, to the gratifying thy own Passions or Avarice: If thou hast had a Quarrel with a fellow Commander, or Governor of a Town or Province, thou may'st vent thy Malice upon him by denying him all manner of Assistance, tho' he should be attacked by an Enemy; in such Cases, let thousands, yea, ten thousands of Men perish, or whole Nations sink, rather than abate one Tittle of thy full Revenge for any Affront thou hast received.

If thou art a MERCHANT, do thy Part towards ruining the Commerce and Credit of the Nation; thou may'st by mean Tricks and Artifices, underhand Dealings and Impositions, bring an Odium upon the *British* Name, in all foreign Ports and Markets.

If thou art a TRADESMAN, set no Bounds to thy ambitious Views of getting rich; let every thing thou do'st serve for that Purpose; let GOLD be the God thou worshippest, and in so doing thou wilt worship me: Let all thy base Actions be screened under a Shew of the greatest Integrity and Fairness, and that will give thee a greater Scope for practising thy Villanies. Smile in the Face of those whom thou art going to over-reach in a Bargain; profess the greatest Friendship for a Person, but at the same time cheat him out of all he has, if thou canst. What Commodities thou hast in common with others
of

of thy Trade, sell as cheap or cheaper than they, but exact an exorbitant Price for what thou hast entirely in thy own Hands. If thou employest Workmen under thee, beat down their Wages so low that they can scarce live. Be at continual Variance with all who are of the same Business with thyself; let it grate thy very Soul to see any of them, by an honourable and fair Practice, gain a larger Extent of Trade than thou; do them all the ill Offices which lie in thy Power; and let it be so far from exciting thee to act uprightly and honestly, that it must spur thee on to be more active in all the Arts of Cunning and Deceit. Scruple not to wrong thy nearest Relation, or intimate Acquaintance; let the Names of Father, Mother, Sister or Brother, or Friend, have no Influence with thee: Distrust every body, fearful lest they should betray or wrong thee; for how canst thou put Confidence in any one, when thou art void of all Faith thyself. Let Money, all powerful Money, be the ultimate Happiness thou aimest at; let all thy Wishes terminate there, and all Actions tend towards procuring it; for *that*, sacrifice every other Interest, whether spiritual or temporal; and tho' thou never gaineest the imaginary Good thou desirest, yet still pursue the airy Phantom, 'till Death snatch thee away in the midst of thy most sanguine Hopes.

In short I would admonish all of you, whom I am now addressing, to give an un-

bounded Loose to every base Quality of your Mind; put no Restraint upon the most pernicious Schemes you can invent; pay no Respect to Tyes of Nature, or to the Laws of the Land; and by your secret Intrigues subvert all Order and Harmony: Set Parents against their Children, and Children against their Parents; raise Contentions amongst Neighbours, and Differences amongst Friends; incite Commotions, ridicule Magistrates, laugh at the Miseries of others, and sport yourselves with those you have undone. Numberless are the Persons and Families you may ruin, some by Oppression, others by Law, and others by slanderous Reports, &c. Insnare young Men into Vice, defame young Virgins, and vilify elder People; delight yourselves in blackening the Characters of all whom you hate; and you must hate every body except those who are your Fellows in Iniquity: Revenge imagined Injuries with Implacableness; and if other Methods fail, you may set Fire to their Houses, destroy their Goods, or watch for their Lives. If ye do these Things, your Wickedness will be compleat: (these are often the Effects of Habits and Inclinations implanted in Children whilst young, and such will universally be the Case, could I but perswade all Parents to follow the Directions I have given in the first Section) And now shall I let you know what will be your Reward hereafter? Even HORROR, black DESPAIR, fierce racking PAINS,

PAINS, WOE unutterable, and TERRORS still to come : And in order to increase your Punishment, ye shall take a View of this earthly Globe, where with *Envy* (for *Envy* will still haunt ye, as Spectres do those Mortals whose guilty Hands have perpetrated Murder) will you see the Youth whom ye despised when ye were alive, eager in his Pursuit after real Happiness and true Glory, and taking the properest Steps for attaining to it : See him dutiful to his Parents, and loving to his Brothers and Sisters, and thereby gaining all their Affections. See him, while young, studying himself, finding out all his own Frailties, and correcting them ; leaving off every Habit which has the least Appearance of being evil : Fruitful in inventing, and intrepid in executing Schemes for doing good ; and as he grows up he enlarges them, till at length he extends them to all the World, as far as his Power or Influence reaches. With an *Envy* nearly equal to my *Vexation*, shall ye view him frustrating the utmost Efforts I shall make to seduce him to Vice ; shunning every thing that has a Tendency to lead him astray. He strikes his Eye through his earthly Life, and takes an extatic View of the heavenly World he is aiming at. He weighs all temporal Things, and esteems them according to their true Value. His Eyes are not dazzled with Gold, nor do Titles, fleeting Honours, or flattering Praises

affect him. His steady Temper bears with Constancy every Misfortune that may befall him, and fortifies him against every Snare that lies in his way. With Envy shall ye see him paying an undissembled Homage to his Maker ; and with a most fervent Devotion blessing him as his best Benefactor, and seeking Happiness only in his Favour. See him by his kind and affable Behaviour, gaining the Love of all who know him ; and by his charitable Disposition, he has the Blessings of innumerable Poor who taste of his Bounty. Like the bright Morning Star, he gives Delight to all who see him, and spreads his benign Influence wherever he goes. See him increasing his Knowledge, to the End that he may be more useful to Mankind : Perfectly sincere in all he says ; upright and honest in all his Dealings ; punctual to all his Promises ; scrupulously exact in giving every one his due : So noble, so disinterested is he in all he does, that he attracts the Esteem and Admiration of every body : So exalted are his Views, so elevated his Soul, that he tastes of Heaven while on Earth ; and when his Hour comes, he smiles in Death, and joyfully meets his Crown of Reward.—Such an Instance this ! makes even me, BELZEBUB, envy him, altho' I am PRINCE among my own.

S E C T. IV.

DIRECTIONS to the K——G.

G——E, I hate that honest Heart of thine : Thy Intentions are too good, ever to merit the Title of being my Servant. How should I rejoice could I but persuade *thee* to espouse my Interest ; then would I spread a Torrent of Wickedness and Dissoluteness of Manners thro' the whole Nation ; and so general should it be, that scarce a single Person should be free from the Infection : However, thanks to my indefatigable Industry, I have brought the present Age to a greater Pitch of Luxury, Profaneness, Indolence, and Immorality, than any of the foregoing ones. Were I able to gain *thee* over, my Triumph would be near compleat ; but alas ! with my utmost Endeavours I can't gain my End. O ! that I could, by the Aid of thy Ministers, persuade thee to yield the Reins of Government to them, and take thy Ease. 'Tis they whom I would stir up to find out new Diversions and fresh Amusements for thee every Day, that so being involv'd in thy Pleasures, and forgetful of the Affairs of the Nation, they might guide them as best serves their own Purposes. They should be perpetually suggesting to thee, " That Kings were the Images of the Deity ; the Almighty's Vicegerents on Earth, who derived their Crowns from him, who were accountable to him only, whose Wills there-fore

fore were uncontrollable, and whose Commands (how arbitrary or unjust soever) must not be oppos'd." And I say (hearken unto me) What does it avail thee to arrive at the highest Pitch of human Grandeur, if thou must have thy Life one continued Series of Care and Business. Are the Praises and Acclamations of thy Subjects, an adequate Recompence for the Trouble which necessarily attends the Inspection of publick Affairs, and redressing national Grievances? Perhaps thou wilt say that they carry their Reward with them, that the Satisfaction and Pleasure which thou hast in promoting the Happiness of thy Subjects, makes thee sufficient Amends for any Pains thou may'st take for that Purpose, and to be stil'd *the Father of his People*, is more pleasing to thee, than to be called *King of Great Britain*. Let not such Thoughts or such Reasons influence thee: Is it consistent with Royalty to do Drudgery? Or is it proper that a Sovereign should be the Servant of the People he governs? I abhor the Name of *Father*! — These Kingdoms have too much of a *Father* in thee; the Joy thou receivest when any Thing happens for their Benefit, and thy tender Concern for them when they are distressed, proclaim thee such; but it shall be my Endeavour hereafter, as it has been hitherto, with the Aid of thy Ministers, so to bind thy Hands, as to render thy Goodwill towards them of no Effect. Lend an attentive

attentive Ear to the following Precepts, and if thou wilt but practice them, I will as a Reward, grant thee the full Gratification of every Lust and Appetite.

Chuse for thy Ministers Men of mean Capacities, and corrupt Principles; whose sole Aim is to amass Riches to themselves, and aggrandize their Families. Take none into thy Favour but those who will flatter thee, and who will praise and cherish thy Foibles. Let none possess the great Posts about the Throne but Men of flexible Dispositions, who will be easily sway'd by Money to do whatever is thy Pleasure, or rather, the Pleasure of thy Favourite; and suffer no Person of a noble, disinterested Spirit to be of thy Court. Permit thy Ministers to encroach upon the Liberties of the Subject, by that Means thou shalt intirely lose their Love. Follow the Example of one of thy royal Predecessors, in encouraging Sports and Pastimes to be practised on *Sundays*, and be a Pattern of Licentiousness thyself; so shall an universal Degeneracy spread itself through all Ranks and Orders, from the Throne down to the meanest Plebeian; for, as thou art set in so conspicuous a Light, thy Example will have extraordinary Effect upon all. Keep no Faith with other Powers; let no publick Treaties, or more private Contracts bind thee, but break them whenever thou thinkest it will be of the least Benefit to thee. Make no Inquiries into the
Merit

Merit of the Persons whom thou puttest into any civil or military Employments, but place in them whoever is recommended to thee. Take no Notice of Persons who have been eminently Serviceable to their Country ; it is sufficient if they have the Satisfaction within their own Breasts of having done their Duty ; even that is more than I desire they should have, I had rather they were abused and mal-treated, that so the generous Principle of Love to their Country may be rooted out of their Breasts, or dash'd in its first Appearance. Treat all around thee with Imperiousness and Disdain ; for what Advantage hast thou in being a King, without thou can'st upon Occasion, spurn a Subject from thee with Contempt. I would endeavour (but fear 'twill be in vain) to inspire ambitious Views in thee ; to levy Armies ; invent the most trivial Pretences to invade thy Neighbour's Territories ; ravage Countries, pillage Towns, &c. do all this to raise thyself a Name ; what does it signify if thou lose thirty or forty thousand Men, if so be thou can'st but make thyself noted among the Princes of Europe ; and surely thy Subjects ought to be ambitious of laying down their Lives to promote thy Glory. Impose grievous Taxes upon the Nation, in order to defray thy extraordinary Expences ; and if thy Parliament deny thee sufficient Supplies, dissolve it, and raise them thyself, and force the Payment by the Help of thy Armies ;

regard

regard no Complaints but persist in having thy absolute Will obey'd.----Thus act, 'till nothing but Murmurings, Quarrels, Conspiracies and Insurrections be heard of; then shall this Nation by its Pride, Luxury, Discontents, and inward Broils, become an easy Prey to a foreign Enemy; an Enemy, who has long been waiting for its Destruction; they shall then come and spread Desolation through the whole Land, and thou shalt fall in the general Catastrophy. Then shall *my* Throne be firmly established.

S E C T. V.

Directions to first MINISTERS of State.

T I S you who sit at the Helm of Affairs, and steer the Nation; therefore it will be of vast Advantage to me if you will concur with me in my grand Design. Let me advise you to wrest the Sceptre out of the Hands of your Sovereign, leaving him only the Crown. Let none have the King's Ear but those of your own Party, and who are at your Devotion; by which Means you will prevent him from knowing any of those destructive Measures I would have you pursue. Let none be your Opposers if Bribes will bring them over; and who is there that will not be moved with glittering Gold, or a lucrative Post?

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These Methods may indeed be very expensive, but you may reimburse yourselves out of the publick Revenue ; for have you not laid it out in national Affairs ? Encourage Idleness, Debauchery and Voluptuousness in the People, restraining them from none of their Excesses, to the End, that being emersed in their Pleasures, they may be regardless of the Ruin you are bringing upon them ; for whilst some are eagerly pursuing every new Delight, and others indolently passing their Time away in Ease, you may imperceptibly deprive them of their Liberties, and bring them into the most abject Slavery. Displace those Magistrates who have rendered themselves obnoxious to you by too great a Vigilance in their respective Offices to suppress Vice. Let it excite your Envy to see Merchants almost vying with you in Wealth ; make it your determined Resolution to humble them by spoiling their Commerce ; detain Fleets ; deny Convoys ; let ignorant and selfish Men be put into the Government of Provinces abroad ; and take every other Method to distress them. Always conceive an Antipathy to Men of Worth, Learning, and Integrity, let none of them come near you, nor occupy any Posts of Honour or Profit, for they may perhaps find an Opportunity of detecting you, and laying open all your Schemes of Villany. Carry a plausible outside Shew of a disinterested Love of your Country ; make
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long Harangues in the Senate concerning the Interest and Welfare of the Nation, the Encouragement of Trade, erecting Manufactures, distributing Justice, &c. and seem as though your whole Soul was intēt upon promoting the Felicity of your fellow Subjects; although these may be your fallacious Pretences, yet let your Practice be just the Contrary; rob with a large Hand from the public Store; impeach Noblemen and Gentlemen of High-Treason, and get their Estates forfeited to the Crown, that so you may reap the Profits of them. By your Intrigues abroad set Kingdoms at Variance, and irritate Princes against one another; venture even to threaten your own Sovereign, to shake his Throne if he should ever resent any of your Proceedings, or offer to displace you. Promote Luxury, Indolence and Intemperance through all Ranks, by introducing those Customs and Manners of foreign Nations which have a Tendency that Way; import Singers, Dancers, Musicians, &c. encourage the People to imitate neighbouring Kingdoms in their Masquerades, Entertainments, Modes of Dress, &c. thus when you have brought them into a lethargic State, you may easily surprize them out of their Privileges, Rights and Properties, and every Thing else that is dear to them, and enrich yourselves with the Spoils. In this Manner you may go on, undermining the State, 'till some others, as

ambitious as yourselves, shall undermine you in order to gain your Height ; and shall tumble you down into low Obscurity ; where you will have nothing to entertain you but the sad Reflection upon your past Glory, and doleful Prospect that lies before you to the End of Life, of having the Hiss and Hatred of all who know you ; and the fearful Apprehensions of the heavy Doom that will be inflicted upon you when you enter my Regions.

S E C T. VI.

Directions to the CLERGY.

YOU are a Set of Men, many of whom are my very good Friends, and some few my inveterate Enemies. It is my most ardent Desire that you should ALL be of the former Kind. And you will not marvel at my being so particularly concerned which Party you close with, when you consider the prodigious Influence your Conduct has upon the Bulk of Mankind. Were all of ye to be diligent, each in his respective place, careful to prevent with all your Might the Progress of Sin ; curbing, as far as your Influence extends, every licentious Practice ; inspiring all who are under your Care with a Reverence for the Deity, a Desire to please him, and with good Fellowship towards each other ; instilling into their Minds the Principles of Benevolence towards all, Com-
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passion to the Distressed, and a Desire of promoting the publick Good; Admonishing to Temperance in the Gratification of their Appetites, and Moderation in their Pleasures; to Honesty, Sincerity, and Uprightness in their Dealings; and above all setting yourselves before them as Examples in these Things; I say were you ALL to do thus, my Kingdom would soon come to an End: But, Thanks to my profound Sagacity, there are few such now to be found. Some of ye I have inspired with Ambition, eagerly striving after Deaneries, Bishopricks, and Arch-Bishopricks, for Honour's Sake: Others, in whom I have implanted a Desire of Heaping up Money, they add Living to Living, and Benefice to Benefice, and like the insatiable Horse-leach, are continually crying *give*. Those of ye whose unhappy Fortune it is to be depriv'd of all Hopes of Preferment, they naturally look around for somewhat wherewith to solace themselves in their low Condition; it is before these that I lay the Allurements of the Bottle and Glass, a pretty Girl, Good-Eating, &c. As for young Beginners, it is well known to every one, that through the abundant Care I take of them when at School, at the University, or at the Academies, Nineteen out of every Twenty are either accomplish'd Rakes, pedantic Fools, or stupid Blockheads.---O how doth it rejoice me, to see such a hopeful Generation of Youths springing

springing up, who are to be the Instructors of Mankind ! Yes, Instructors I intend to make them, but it shall be to shew People the broad Way to my Mansions, and be their Leaders in it. I may hope for a plentiful Harvest, when the Persons set apart to teach Men their Duty, and guide them in the Paths of Truth and Virtue, revolt to me, and push my Interests with more Vigour than any of the opposite Party do theirs. See, see, the wonderful Effects of my matchless Cunning ! How irresistible my Power, when I exert the whole Force of it towards the insnaring of human Beings ! What numberless Numbers of Mortals stand ready to execute my imperial Commands ! And, when I give a stretch to my Abilities, I make Thousands, yea ten Thousands immediately pay their Devoirs at my Feet ! Yet still is my Breast tormented, to think that there are so many of your Order, who are not to be perverted by all the Devices I can practise against them ; and like as a firm Rock which stands unshaken amidst the rushing Elements, thus do they rest secure from, and break the Force of my most violent Attacks : And not content with that, they invade my Territories, loosing the Chains of my Captives, and setting at Liberty those whom I had bound down and consigned over to everlasting Misery. With Rage am I seiz'd, but alas it is impotent Rage, when I see them rousing Sinners out of their lethargic

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gic State, shewing them the Danger that lies before them, and their irremediless Condition if they go on in their present Course; displaying to them the Beauties of a virtuous Life, the Serenity of Mind that attends it, and the inexpressible Joy and Felicity which will be the Reward of it in the other World. But that I may prevent the rest of you from doing thus, I will give you a few Instructions for your Behaviour.

You Gentlemen of the reverend Order, who have, thro' good Luck, been raised to Archbishopricks, Bishopricks, &c. you may set your Hearts at ease, look big, and bowl along in your Coaches: Your Dioceses are rich Pastures which afford you a plentiful Maintenance; but let your Flock starve, both Soul and Body, rather than stir one Finger to help them. You may keep gorgeous Equipages, numerous Attendants, and live in fine Palaces; may strut about, treat all inferior Clergy, as well as Laity, with Scorn: How improper it would be for such dignified Savers of Souls as ye are, to be seen in Conversation with common Men or petty Parsons: It is beneath you to condescend to instruct the Poor and Ignorant in their way to Heaven; rather leave them to the Devices of their own Hearts, and to my devouring Jaws, than thus to demean your high Office. As ye are Men of some Importance in the Government, I would have you intermeddle more with State Affairs, than about
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any priestly Concern for the Sheep that are under your Care; for having received your Honours from the Prime Minister, or through his Interest, you can do no less than join with him in all his Schemes, and support him with your utmost Vigour. It is a great Hardship that you are obliged to go once in six or seven Years all over your Dioceses confirming Youths: But you need not be over-much concerned; you are entertained well, and as for the Labour, you may hurry it over as fast as possible, placing both Hands at once upon the Heads of as many Boys as you can make your Fingers to touch, and some Effluviæ may perhaps fly from the Ends of your Fingers to others who are nearest: Before you dismiss a Parcel, you may mutter over some Words, but in such a manner, as to be unintelligible to all but yourselves; the Lads, when they have got away, shall, through my Instigation, laugh together at the mysterious Ceremony they have undergone; but others of a graver Cast shall bless themselves upon this happy Occasion. At your Approach to any Place, I shall take care to inspire all Parents round about with an enthusiastic Notion, that now is the joyful Time when their Children are to be made happy, and to be ensured from ever sinning more, by your most holy Touch, looking upon you as an Angel come down from Heaven to save their wicked Children, and

and to establish those that are good ; and they will rest satisfied afterwards, without troubling themselves about the future Conduct of their Children ; imagining, that in sending them to be *confirmed by the Bishop*, they have done for them all that is in their Power, or all that is required of them ; and the Youths themselves shall for the future take less heed to their Actions, as I will make them think that Confirmation takes off the Heinousness of every Crime they shall commit. But for those Parents who have a larger Share of Understanding than the common People, upon them I will endeavour to make it have a different Effect, they seeing their great and leading Men in the Church making a formal Parade about a Ceremony which, as it is usually performed, they know can be of Service to none, and only imposeth upon weak and ignorant People ; it will make them think that the whole of Religion is a mere Farce, an empty Show. There are some of you, tho' but few, and those I hate for it, who, when they are in their Progress, encourage Youths to come to them at the Place where they then reside, instructing them in the Principles of the Christian Religion, inlightning their Minds, rectifying their Notions of Things, explaining what is difficult to be understood in Religion by younger Persons, resolving their Doubts, laying down Rules for their Behaviour, by which they may gain the Love of

all round them, and the Approbation of the divine Being, and encouraging them to the Practice of them ; adding withal, that they shall take Notice of their future Conduct, and shall take them into Favour if they do well, but shall quite disregard them, if they do ill : Such of you who do thus, I declare them my bitter Enemies, and shall let no Opportunity escape of being revenged on them When you ordain Priests or Deacons, pay no Regard to the moral Character of the Persons, but admit into holy Orders any who can but answer some set Questions, which you may ask him ; but I had rather you would make a lucrative Affair of it.

Be insolent and haughty, affecting a Superiority over every Body ; entertain an utter Aversion to all who differ from you in Points of Religion ; but you must hate, persecute, torment, yea, even destroy, if it be in your Power, all those who differ from you in the *outward Form of Worship*. Christianity (O I abhor the Name !) in its first Purity, as it was instituted by its Founder, and propagated by his immediate Followers, made such Havock in my Kingdom, rescuing my Subjects out of my Hands, bringing them out of that Darkness with which I had overspread the World, into the Light which was diffused around by the Gospel, and ravaging all my Dominions, that it exasperated me to the highest Degree ; I planted all my Batteries against it, employed all my Cunning,
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and practised every Art in order to overthrow it : In some Measure I succeeded ; I did, by degrees, with the Help of my numerous Agents, introduce among the Clergy, Pride and Vanity, a Love of Power and Riches ; amongst the Laity I diffused Ignorance and Superstition ; I taught them, by means of their Pastors, to worship Images, Relicks of Saints, and every thing else but the true Object of their Worship : I set up a Man to be Head over them, and constituted him my Vicegerent, and made the People imagine him to be infallible ; and so diligently did I promote an outside Shew of Pomp and Religion, and the strict Observance of numerous Rites and Ceremonies, that there was scarce any thing of the Substance left. Tho' I did all that was in my Power, I could not prevent the Reformation which took Place both in these Kingdoms and in others, when they threw off many of the Fooleries which I had brought into Practice ; I raised up severe Persecutions against them, but still that did not prevent the Progress of the Reformation, and I was forced to lose a Part of my Empire ; the utmost that I could do in my own Cause, was to make them retain several of the Corruptions which prevailed in the *Romish* Church, And now, my dear Friends, you know how desirous I am of keeping the little Footing I have in your Church. I am terrified at the late Attempts made towards a Reform in it ; my Request

is, that if you have any Regard for me, you will admit of no amendment; cling fast to the present Constitution of the Church, and suffer no Innovations to be made in it; rail at and abuse all who are endeavouring to purge it of its Impurities; let me rouze you into a true bigotted Zeal for all the Rights and Customs of the Church. If the civil Power be at your Command, (and you must use your utmost Endeavours to have it so) send Fire and Sword among all those who shall make the least Opposition to the MANNER in which you order Worship to be perform'd. Assert your Authority, maintain with Courage the Right I have conveyed to you of suffering none to go to Heaven but in the very Track you mark out for them; burn alive all who shall deny the Doctrine of the Trinity as contained in the *Athanasian* Creed; extirpate from the Earth those who shall refuse to kneel at the Sacrament; excommunicate any who shall be so presumptuous as to come into the Church without putting his Hat before his Face; persecute and torture all who will not bow at the Name of *Jesus*, or turn towards the East, or who any way dissent from the established Rules you have prescribed. Tho' I am dissatisfied at the little Ardour you show in these Affairs, yet I am well pleased with your winking at, and taking no Notice of the Profaneness and Immoralities which have crept in amongst all Parties; People being thereby encouraged

to go on in their Wickedness by your forbearing to reprove them : And you of the inferior Clergy, do you imitate your Superiors in this, making slight of all Offences committed against the Deity, and Breach of his Commands, but pronounce Anathemas upon any who shall break through the imposed Rules and Canons of the Church.

You, Reverend Gentlemen, who by Interest have procured for yourselves Benefices and Livings in abundance, it is not proper that you should subject yourselves to any Toil, by preaching at any one of the Places you hold : It is my Will that you provide yourselves with some poor mean Persons to be your Curates, who will be glad of anything for a Maintenance ; or if some one of more Worth and better Abilities, through lack of Friends to solicit his Advancement, should seek to serve you, pay no Respect to his Merit, but screw down his Income so low, as scarce to supply his Necessities. And now a Word to this last Class of the Clergy. Ye are in a hard Situation, and a hard one I would have it to be ; it will damp any sprightly Genius that may be springing up ; and your necessitous Circumstances will prevent you from furnishing yourselves with the Means of Improvement. If any Gentleman of your Congregation should be pleased with you, and make you welcome at his House, he may, perhaps, be a wicked Man, and then you must be careful never to reprove,

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nor even to preach against those Crimes of which he is guilty, else I shall stir him up to forbid you his House, and not only so, but also to get you turned out of your Curacy; but if he be a good Man, yet he may have his Peculiarities, which if you do not fall in with, the Consequences will be the same as in the former Case: Thus will I triumph over your Virtue and Integrity; for tho' you know your Duty, yet will I make you sacrifice every honest Principle in order to gain a scanty Support. You who happen to be put into a Country Vicarage by a Nobleman, Knight, or 'Squire in whose Gift it is, you I ordain to be the Dupes of your Patrons; perhaps you are his Chaplain, then if he be a merry jovial Person, you must be the Sport-maker for him and his Companions, and be the Butt for all their Jokes and witty Sayings; nor shall you dare to object against any of his Follies, under Penalty of incurring his and my Displeasure; you must fawn upon him, praise his Faults, and admire his Failings: If you are careful to do thus, and be hearty in my Cause, it will have the Effect I desire upon the whole Parish, banishing from their Minds all Love of Virtue, destroy every Principle of Honesty, Generosity, Benevolence and Charity, and an universal Degeneracy shall spread itself every where, to my Glory and Satisfaction, and to the great Increase of my Family. But if you should have the Misfortune to be stripp'd of
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your Living, or turn'd out of your Curacy, and you find there is nothing to be done by your Divinity, you may imitate the Example of one of the Cloth, who now exhibits Lectures of Buffoonery on a *Sunday* Evening, near *L---n---ln's* Inn; a Wretch whose Merits would not procure him a Living in the Service of his God, I therefore prompted him to turn his Talents to the supporting of my Kingdom.

O ye Sons of *Levi*, let a general Languor run thro' your whole Tribe; remember that reading Prayers and Preaching is your Trade, which if it be done, 'tis enough, no matter in what *Manner* it be done. You may mount the Desk with a careless Indifference; rattle over the Services with as much Speed as a School-boy would his Lesson, leaving the People half behind; and you may rejoice as much when it is over, as he does when his Task is finished. Whilst the Responses are making, you may loll upon one Elbow, and take a critical View of the Congregation, not in order to see if the Worship be performed with due Reverence and Decorum, but merely to satisfy your Curiosity to see particular Persons, Dresses, &c. shewing the People, by the Levity of your Behaviour, how little you are affected with true Devotion; that so it may make them imagine, that if *they* go through the external Forms of Religion, 'tis sufficient. When you ascend the Pulpit, let it be done with an Air not of true Dignity, but of affected Pride.

Pride. You who are Masters of more Learning than is commonly to be found amongst your Fellows, do you fill your Sermons with Disputes and Arguments concerning the Meaning of such or such Words and Phrases, the Signification of which is not of the least Importance to the Hearers ; you may tell them that so and so it was in the original *Hebrew*, but that you found it bear a different Sense in the *Septuagint*, and different still in an *Arabic* Copy, reading over to them Scraps of those Languages, &c. then you may give them your Opinion to decide the whole : The wondering People will gaze and be astonished at your profound Erudition, and will immediately conclude, that so learned a Man can't possibly be wrong in any Point of Religion, and will put an implicit Faith in all you say ; then you may be of great Service to me, especially if you have any favourite Vices of your own which you would excuse, by misconstruing some Passages of Scripture, and wresting others to your own Purpose, to take off the Heinousness of such Crimes as you are guilty of, and inducing People to practise the same. As for you of the Clergy, who raise not your Thoughts above the common Course of Things, let your Sermons be a Series of confused Nonsense ; and read them over in a manner proper to lull the Congregation to sleep. Let me persuade all you of the Clergy, who have any Respect for me, to
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shun as you would the Plague, and as Persons whom I utterly hate, those of your Brethren whose whole Concern it is to be as serviceable as they can to Mankind, both in their publick Capacity and in private Life; and particularly see that you act directly contrary to the Character of the Man whom ye will know by the Description I here give of him.----His graceful and devout Behaviour, whilst he is performing divine Worship, strikes all that are present with a proper Awe: He reads the Prayers with a Deliberation and Fervency becoming Creatures addressing their Creator; and so great an Effect has it upon the Congregation, as to cause them all to join him with Heart and Mind: His Sermons are fitly calculated to point out to Sinners the fatal Consequences of vicious Courses, to instruct the Ignorant in their way to eternal Life, and full of Motives to bias the wavering to the Choice of substantial Good: His well chosen Expressions sink deep into the Minds of the Audience; and he delivers them with a majestic Sweetness which prejudices the Hearers in favour of whatever he shall say, and inclines them to comply with what he shall dictate to them, joined to an Energy becoming Truth, and strong incontestable Arguments, strikes home to the Consciences of Sinners, and convinces those who before were Unbelievers. He is a Physician not only to the Souls, but to the Bodies of those Poor about him, who can't afford to procure

a regular one. He often sits like a Magistrate, and the whole Neighbourhood round bring their Differences before him, and he decides them with the greatest Equity, and generally to the Satisfaction of both Parties; making the Offenders ashamed of what they have done amiss. By his good Offices he spreads Peace throughout the Parish, reconciling Enemies, and uniting all in one general Friendship. His Heart bounds with Joy when he has an Opportunity of saving a Family from Ruin, by lending them Money, Interest free, and assisting them to follow their Business with Credit. Prudence alone sets Limits to his charitable and beneficent Temper. His Cheerfulness and affable Behaviour, make him a welcome Guest wherever he goes, being respected and beloved by all who know him; even the most blustering Reprobate shrinks back into himself, and is over-aw'd when in his Presence: Malice itself finds no room for Defamation in him. These are the Lines of that hateful Character, the Opposites of which I would have you pursue.

Let me now give a few Directions to the Clergy of those Parties who dissent from the established Church. Do ye insinuate each of ye to your Flocks that when their Forefathers left the Church of *England*, all Truth, Honesty, Religion and Goodness forsook it likewise; that Godliness is to be found amongst *them* alone, and that *they* are the peculiar Children of the Most High; thus being

ing puffed up with Vanity, they will become an easier Prey to my lurking Snares. Teach them to have an Aversion to People of other Sects, not because they are guilty of any evil Practices, but because they go to Church, differ in Sentiments, because they bow at the Name of *Jesus* or take the Sacrament kneeling, or go to hear Organs. Let Hypocrisy, the natural Consequence of Pretences to extraordinary Sanctity, mingle itself in all your Actions. Let your publick Worship be always of a long Duration, to show that you are never weary of good Things; it may be of Service to me by making every body else weary of them. Let your Prayers be of an extraordinary Length, that so the younger Folks may be laid to sleep, and the rest be forced to turn their Eyes and Thoughts upon some new Objects, in order to keep themselves awake: You need not be much concerned for Materials to prolong your Prayers, there are some Phrases and Expressions which you may repeat twenty Times over, with a little Variation; it will help to cheat those over-religious Persons, who think that a great deal of Devotion lies in saying over those and such like Words, and those of more Discernment will be offended, and they will intirely neglect your House of Worship; thus will my Interest be promoted. Read your Sermons over in a dull, whining Tone, and let them be filled with Exclamations against

Sin ! The Loathsomeness of Sin ! The eternal and fiery Torments which will be the Punishment of Sin ! But give them no Instructions how each one must perform the Duties of their respective Stations, so as to gain Applause both in Heaven and on Earth ! You may tell them they must resist my Temptations ; but don't disclose to them the secret Ways by which those Temptations steal upon them, and at length force them to comply ; nor point out to them the first Rise and Progress of vitious Habits, for if ye do, it will make them guard against my first Approaches, and conquer me whilst my Power over them is but weak, 'twould teach them to crush every sinful Inclination in its first Appearance, and to watch, lest at any time they are caught by my Devices ; this would be a heavy Stroke against my Empire. You may also in your Sermons inveigh against all other parties but your own, advancing it for a Truth, that no Salvation is to be obtain'd by any except they hold your Faith ; and ingraft in your young Folks the same Prejudices, that so they may preserve those narrow Principles as long as they live. It is by these Methods, that, to my great Joy, the Nation has, and will still split into Sects of various Denominations ; I take care to foment Differences between them, and make them quarrel among themselves. The Church shall exclaim against all who do not join in her Communion, calling them Here-ticks,

ticks; and Enemies to true catholic Religion, and therefore Enemies to Christ the Head of the Church. The Presbyterians shall rail at all Church-Authority and Government; against Archbishops, Bishops, Deans, Prebends, &c. declaring it to be contrary to the Design of Christ and his Apostles, and whoever joins with them are out of their Road to eternal Life. The Baptists shall pronounce all lost, who, regardless of so important a point of the Christian Religion, neglect to be baptized when they come to mature Growth. The Quakers shall bar up the Road to Heaven against all who do not wear a flouch'd Hat, or have not been affected with the Workings of the Spirit. The Trinitarians, zealous for their Cause, shall not allow those to be Christians who deny the Godhead of *Jesus Christ*, and shall adjudge them to everlasting punishment who hold so damnable a Doctrine: Their Antagonists, animated with no less a Zeal, shall affirm, that no Place amongst the Blessed will be spared to those who are so presumptuous to think that Christ is equal to the Father. The Methodists shall exclude all from the Mansions of Bliss, who do not firmly believe, that the Blood of Christ alone is sufficient to wash away all their Sins, and make them holy; and declare those to be in an unregenerate State who set any Value upon good Works. Thus whilst all Parties are fiercely contending about Words and Faiths, I will bear away
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from them all that is substantial in Religion, or that is Praise-worthy in Christianity, and leave them nothing but the Shadow to strive about.

Ye Leaders and Founders of the last mentioned Sect, ye need not be fearful of me ; I am not offended at you, nor shall be, so long as your Zeal exceeds the Bounds of Moderation, or so long as it partakes of Enthusiasm : I will allow you to strike the Passions of those you preach to, but take Care that you do not address yourselves to their Understandings, nor rectify their Judgments, nor purify their Affections : Be careful that your Voices are well modelled ; let them be nervous, raising them by Degrees, as you see the People affected ; let your Sermons be full of Raptures and numberless O's ! let *Christ !* and *the Love of Christ !* be often repeated with an extraordinary Emphasis, it will have a surprising Effect upon the Minds of the Audience ; then exalting your Voice still more, shooting out your Hands, and by other violent Motions, you may wind them up by quick Advances to the highest Pitch of Transport, till their Spirits being wasted, unable to bear so vast a Stretch, they sink down with a Groan which runs through the whole Assembly ; just like as ratling Thunder, cracks and breaks in every Quarter, the neighbouring Clouds eccho the rising Sound, till at length it rolls dreadful through the whole expanded Space.---Sometimes you may vehemently

hemently denounce Damnation upon all who have not felt the irresistible Workings of regenerating Grace in the Heart, and which must be patiently waited for ; but that those who have been blessed with these awakening and enlivening Effects of the Spirit, are safe from Danger, and are sure of arriving at the Land of Bliss : The Effects of this will be, that those of your Followers whose Constitutions will not suffer them to be strongly actuated by your vehement Words, will fall into Despair, thinking they were destined by Providence to be for ever miserable, whatever they do being of no avail : On the other Hand, those of a more lively Imagination will readily interpret the Agitations of their Minds, as they fit under the blessed Word, to be the Effect of heavenly Light darting into their Souls ; they being certain of a Reward in the other World, and firmly believing they are in high Favour with their God, conceive a secret Scorn and Contempt of all the World besides ; 'tis these I play my Arts upon with Advantage, especially the Female kind, (who make up the more numerous Part of your Societies, their weak Heads being unable to withstand the spaciousness of your Doctrine) I deceive them with Visions, Dreams, &c. puff them up with Pride and Vanity, make them ill-natured, mean, selfish and indolent, spurring them on to be exceedingly liberal to you, their spiritual Guides, and to the Poor of their own Party,

Party, to the great Impoverishment of themselves and Families, if they have any, and perhaps to their Ruin, which they bring upon themselves partly by that, and partly through Loss of Time, by extraordinary long visiting of Friends, and having some spiritual Chat, by assisting in private Societies for Fasting, Prayer, and Singing, &c. These last kind of Meetings you must encourage with all your Might, they are of prodigious Service to me ; for whilst they are thus employed in what they think the highest Acts of Devotion, all their necessary Duties and Concerns of Life lie neglected ; it likewise affords vain People room for scoffing, and gives thinking People a Disgust to all Religion, by seeing you and your Followers make such a solemn Farce of it, and are surfeited with the nauseous Phrases and mean Comparisons I often put into the Mouths of such who thus assemble together, both in their Devotions there, and in their common Conversation : Judge ye whether I am not right in what I say : Will an indifferent Person be induced sooner to forsake Christianity, and betake himself to licentious Courses, by hearing a profane Blasphemer affirm, that there is no God, nor a future State, or by hearing a professed holy Devotee crying out in an Extacy, *O---sweet Jesus ! how could I hug thee in my Arms ?* The former may put him upon using his own Reason in the Cause, but the latter will be sure to surfeit him ; go on therefore
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in the Course I have prescribed to you, deceiving and being deceived ; intoxicating the Minds of your Followers with vain Hopes, and laying them but more open to my Attempts : Tho' you may frighten some out of their Sins, yet I hope in ballancing Accounts, the Advantage will be upon my Side.

And now, all ye Clergy of every Denomination, you see how vastly useful you may be to me, if you will but employ your Talents in my Service ; exert then yourselves vigorously, and you shall find that your final Reward shall be answerable to your Deserts : Ye shall have your Abode near to me in my infernal Palace, in Cells far remote from Day, where a thick gloomy Sorrow shall be your Canopy ; interwoven Pains shall be a Carpet under your Feet ; ye shall drink of the Cup of Bitterness ; Furies shall wait upon you ; ye shall lie upon Beds of Tortures ; and black Despair shall guard your Door.

Now, Readers, I present you with some Directions for the Conduct of the Female Part of this Kingdom, drawn up by a favorite Demon, whose Province it is to ensnare that Sex.

S E C T. VII.

Directions to YOUNG LADIES.

IT is with a particular Satisfaction I comply with the Desire of my princely Master,

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in compiling these Instructions for your use. I here lay them at your Feet, and hope they will meet with a favourable Reception.

I will suppose you to be fourteen or fifteen Years old ; surely you may now think and act for yourselves ; 'tis exceeding vexatious to have a Mamma always dictating to you what you must say or do upon every Occasion ; I know you hate to be ruled ; disobey then your Parents Commands when you can, and be fullen when you can't. Let Vanity, the prevailing Foible of the Fair Sex, reign triumphant in your Breasts ; set a Value upon yourselves, especially if you are beautiful, you may make it your chief Employ to admire your own dear Persons, bedecking yourselves in all the Gaiety which your Fancy can aspire after : Give no Check to, but rather encourage those who flatter you : Flattery ! 'tis your Delight, your sole Happiness ; how transported are ye when a young Man, in order to shew his Wit, or to gain your Favour, extols your Beauty to the Skies, admires every Part of you, your flowing Hair, sparkling Eyes, rosy Cheeks and ruby Lips, your snowy Neck, heaving Breast, slender Waist, lilly-white Hand, your fine shap'd Leg and little Foot, the exact Symmetry of the whole, and above all the rare Accomplishments of your Mind ; O how it tickles you to be thus praised ! Charming Food for your Vanity ! No Wonder that you are puffed up with Pride, and look scornfully down upon those who are inferior to you in Beauty or Fortune ;

Fortune ; and you will likewise become an easier Prey to such Men who make an Attempt upon your Chastity :-----O Chastity ! that precious Jewel, so highly prized, and, through my Industry, so seldom to be met with in this Age ; 'tis against *it* that I use my utmost Efforts : 'Twould be endless were I to recount to you the various Stratagems which I make use of to pervert you : No wonder if that sometimes I put on the Appearance of an Angel of Light, in order more easily to draw astray your bright heaven-born Souls : 'Tis I who prompt the treacherous Youth to entice you to his Arms, and then leave you to the Tortures of lost Innocence ; 'Tis I who incline you to believe all that he says, and to yield yourself a Victim to his Lust ; what Pleasure doth it afford me (such Pleasure as infernal Spirits taste of) to see you hearkening to his Love Tales, smiling when he flatters you, crediting his Vows and Oaths of eternal Constancy, admitting him by Degrees to the greatest Familiarities, wantonly toying, till at length, urged by him, with a fond Heart, panting Breast, quick-drawn Breath, glowing Cheeks, half complying, half resisting, you at last yield yourself up to his Wishes ; whilst the amorous Youth, burning with Desire and eager for Enjoyment, seizes the critical Moment, snatches you in his Arms, and robs you of your Virgin Flower, that Rose, the Pride of Female Youth ; 'twould grieve me to see you enjoying such Transports of Delight, if

I did not foresee its being follow'd by a Gust of Woe ; when the faithless Swain proves inconstant, prides himself in the Art of deceiving, and even upbraids you for his easy Conquest over your Virtue, 'tis then that by my Command the Furies take Possession of your Mind, racking it to Pieces by tortured Reflections ; with Pleasure I behold you tearing up your Hair, rending your Cloaths, beating your Breasts, and lamenting your forlorn State ; but alas it is to no Purpose, your Honour is gone, and you must now continue in the same Course ; for I shall not fail so to irritate your Parents against you, that they shall turn you out of Doors, and then I am sure of you ; for what Recourse can you have to procure a Subsistence, but by either entering into a Brothel, or being a kept Mistress, from either of which you will never be able to return to the Paths of Virtue : Virtue ! fallacious Name, fit only for those of your Sex who are desirous of obtaining an Eternity of Happiness in the Life after this : Are the Epithets of *a virtuous* or *discreet Lady*, a sufficient Recompence for your laying a Restraint upon your Passions and Appetites, and denying yourselves many Gratifications which you might otherwise enjoy ? No, no, let sportive Pleasures engage your Pursuit, and scruple not to sacrifice every other Interest in order to procure them : This City, the Metropolis, where I hold my principal Residence (tho' my Help-mates are continually ranging over the whole Kingdom, seducing

seducing the Nymphs of every Country Town and Village) abounds with Places proper for ruining the Chastity of the Fair Sex ; Theatres, Balls, Operas, Masquerades, Gardens, &c. Ye Ladies of superior Rank, 'tis polite in you to grant Favours to those who address you in a Gentleman like Manner ; and it is my Desire, that the Custom may universally prevail. As for you wanton Ladies, who are fearful of too far spoiling your Characters, need only mask, take a Hack and drive to a Bagnio, and there quench for a while the craving Appetite of burning Lust. Think not, you smiling Lassies of inferior Rank, thro' the whole *British* Kingdom, that because you cannot frequent the abovementioned Places of Luxury, therefore, you shall escape my Devices ; you have Fairs, Wakes, Holidays, dancing Bouts, and other Pastimes, at all which my Agents are extremely vigilant in their respective Posts, causing Numbers of you to practise every female Vice as much to my Advantage in your lower Sphere as in higher Life.

As for you, sweet Virgins, whose Bloom out-vies the whole Creation ; whose Countenances are brightned with a perpetual Cheerfulness, shewing the perfect Innocence of your Hearts ; whose Smiles are more cheering than the Rays of the Sun darting forth after a tempestuous Storm ; whose Virtue hath hitherto been your Security, and Modesty, that lovely Ornament of young Persons, your Safeguard ; ye are a hard Match

Match for my Subtility ; your watchfulness eludes all my Snares, and breaks the Force of my deepest Schemes ; you charm all who behold ye, but to me and mine you are most hateful : Is there no Device which will succeed with you to make you throw off your Modesty ? Yes, 'tis Vanity, that innate Principle of your Minds, which must be my chief Instrument to draw you astray : Sure you cannot be insensible of the many Charms you are possess'd of ; suffer not yourselves to be for ever buried in oblivion in your Father's House ; with such bright Accomplishments you may make a brilliant Appearance in the BEAU MONDE ; with what an *Eclat* will you shine forth at Assemblies, Balls, and Masquerades ; how delightful it will be to have the Eyes of every body turned upon you at the Play-house or at an Opera ; how pleasing to have a Crowd of Beaux around you, striving who shall commend you most ; what Satisfaction to rival other Ladies, and rob them of their Admirers ; what secret Joy it will give you, that with one Glance of your Eyes you can strike whole Heaps of Gazers dead ; that with a Smile, or a Frown, a Flirt of your Fan, Toss of your Head, &c. you can make a Man happy or miserable : Throw off then your Modesty, and let not that prevent you from enjoying such high Delights ; suffer yourselves to be ogled without Concern, and to be praised without Blushing ; think not the worse of a Man for being rakish, lewd, or profane, I have so far prevail'd as
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to make it fashionable among Ladies of Rank to admit of, and be pleased with the Addresses of such; startle not therefore if they should take Liberties with you beyond the Bounds of Decency. And thus when you have once divested yourselves of Modesty, your Chastity will soon follow and when Chastity is gone, true Delicacy, that Heightner of every good Quality, will quickly be laid aside; thus will I lead you, by gradual Steps, from your former Height of Glory, down to the lowest Ebb of fallen Angels: Your sparkling Wit, which before enlivened the Conversation of every Company in which you joined, shall now only enable you to make your satyrical Reflections more pointed upon those whom you would depreciate; your enchanting Tongues, which used to delight in Truth, shall now be employed in deceiving, slandering, and Backbiting; every other Faculty of your Mind shall likewise be perverted to the basest Purposes, and ye shall become the professed Daughters of my puissant Prince BELZEBUB, and of him ye shall receive your Reward. It is not so with that lovely Fair (lovely to every Mortal who sees or knows her, but to me a most bitter Enemy) whose Name I dare not mention; she stands superior to all my Attacks, and baffles all my Machinations. O how do I gnash my Teeth with Vexation to see her setting at nought all my Temptations, and scorning those Toys and Vanities with which I delude others of her Sex into my Snares; to see her measur-

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ing her Merit, not by the Beauty of her Face or Gentility of her Person, but by the Good she does to others ; see her polite without Pride, graceful without Affectation, modest without being Prudish ; cheerful and free without Levity, and humble without Meanness. How doth it torment me to see her embellishing her Mind with every useful and delightful Science, with which she entertains herself, and lays up in store to be useful to any when Opportunity offers. O racking Thought! that not once have I been able to induce her to ruin any Person's Character over a Dish of Tea, or when she has been visiting ; so far from it, that she even vindicates, as far as the Case will allow, the Characters of those whom others attempt to destroy. By the Accomplishments of her Mind, and Engagingness of her Behaviour, she gains more Esteem than those who flutter about in fine Cloaths, rich Equipages, and who dazzle the Beholder with the glittering of their Jewels. A frank Sincerity runs through all her Words and Actions. Her tender Heart bleeds for the Necessities of the Poor and Helpless, and relieves them as far as she is able. So refined are all her Sentiments, so unaffected her Piety, and so confirmed her Virtue, that to pervert her, is beyond the Ability of even BELZEBUB himself.

F I N I S.

